ST. LOUIS, THURSDAY, JUNE 14, 1860.

\$2 A YEAR, IN ADVANCE.

Theological.

'8 AND 80 PINE STREET.

For ye have not received the spirit of bondage in to fear, but ye have received the spirit of ption, whereby we cry, Abba, Father."—Rom. 15.

tched man that I am, who shall deliver Abel. from this body of death?" But, having eived absolution, or being renewed by the pel energy, he breaks forth, in the comhere is, therefore, now no condemnation and all real gospel preachers, are ministers law of the Spirit of life in Christ Jesus | which giveth life. h made me free from the law of sin and

[aving introduced these two characters, proceeds to enumerate and urge the is an increasing glory, the doctrine and diong obligations imposed on us Christians vine influence remaining forever.
the reign of grace, which he denominates But, again, the law was veiled u

such being the effects of the gracious asance promised in the gospel, no person, ler the new covenant, is irresistibly ed, either by the corruption of his to the flesh, shall eternally die. "And,

further, to correct the error of the Jews. o contended that no Gentile could obtain rnal life, who did not obey the law of ses, and to comfort the believing Gentiles. om the Jews thus excluded from the ding to the tenor of the new covenant, all pensation leads to a filial temper. o are led, by the Spirit of God, to mortify deeds of the body, are the sons of God, ether they be Jews or Gentiles. And n, to define the genius of the new covet, and to show the excellent disposition he sons of God, whether they be Jews or

In what sense it is made the character

. How the Old Testament dispensation

one, and our participation of the other. And, first, we are to show in what

se it is made the character of those under e received the spirit of adoption. et us define these two words, bondage adoption.

r of death. This was felt by those Jews, o lived by a rule, or law, which was enabered by many rites and ceremonies; a I ceremonies to which the Gentiles had had reference in our text. to attend; for they had their almost lless hosts of gods, and could not believe mselves secure of protection while one of | Father. m, celestial, terrestrial, or infernal, was

By adoption, we understand that action in order to make him a part of it. ight to the privileges of a child.

Fod doth adopt his children, when he mise of the new covenant.

Laving fixed the meaning of these two rds, we proceed to observe, that when St. al said, "Ye have not received the spirit of dage, but ye have received the spirit of adop-"he had reference to the different tenicies of the two dispensations, and the th I desire in comparison with thee." tit was not by reason of any peculiar ad- | will be done," says the obedient child, even stages attached to the dispensation, that | though it should assign me to affliction. thus expressed himself, but through a peiar manifestation of God's goodness. On lare, as relates to their high obligation.

We now proceed to show, as was proposed, | cal penitent.

24: "For ye are not come to the whereof all are partakers, then are ye bas- meeting that will do good. that might be touched, and that tards, and not sons.

should not be spoken to them any more: for For they, verily, for a few days, chastened they could not endure that which was com- us after their own pleasure; but he for our manded; and if so much as a beast touch the profit, that we might be partakers of his mountain, it shall be stoned or thrust holiness. Now, no chastening for the presthrough with a dart: and so terrible was the ent seemeth to be joyous, but grievous: sight, that Moses said, I exceedingly fear nevertheless, it yieldeth, afterward, the and quake: but ye are come unto Mount peaceable fruits of righteousness unto them This chapter opens with a reviving view | Sion, and unto the city of the living God, | which are exercised thereby." the privilege of every Christian believer, the heavenly Jerusalem, and to an innumerich is hightened by the view of its con- able company of angels, to the general asst: that is, the state of an awakened soul sembly and Church of the first-born, which

perfect; and to Jesus, the Mediator of the there are no prayers offered up more fer-there we hear the awakened sinner, with new covenant; and to the blood of sprinkling, vently by the New Testament saint, than lost despairing anxiety, inquire, "O, that speaketh better things than that of those in which he begs for conformity to his But, again, Moses, with all his glory, was only the minister of the law, written on loving those who appear to be children of tables of stone, which were called the minisncement of this chapter, in this wise: istration of condemnation. The apostles,

after the flesh, but after the Spirit. For believers, accompanied by the Holy Spirit, tell the truth." Nor will we, in defining the The glory which Moses received at the giving of the law, did more and more diminish, because his law was to vanish away; | Jesus, in deed. epresent the two dispensations, the apos-but the glory which is received from Christ

But, again, the law was veiled under types ie law of the Spirit of life in Christ and shadows, and encumbered with almost him, only sends for him his charlot, paved us," which makes the justified man free innumerable ceremonies. The gospel has scarcely any ceremonies, baptism and the Lord's Supper being all that can be properly dwell, and inherit the patrimony of eternal so called; and believe, love, and obey, the great precepts of the gospel, are delivered with the greatest perspicuity; and, ure, or by outward temptation, to live indeed, the doctrine of Christ crucified is as ording to the flesh. And, therefore, God | plain as language can make it The Jews justly decreed, that all who live accord- only saw the shining of Moses' face through a veil; but we behold the glory of the gospel tion: I hear them groan with desire to see after the flesh. For if ye live after the open face; which glory is as a mirror, which the sight. But blessed are our ears, for they reflects the image of Christ on believers, so hear; and our eyes, for they see. "The lines that they are transformed into the same have fallen to us in pleasant places, and we

From what has been said, it is sufficiently manifest that the Old Testament dispensation contributed to a servile spirit; and that, | ings, which God has dealt out to us with so | rcy of God, the apostle declares that, ac- on the other hand, the New Testament dis- bountiful a hand? This question will ap-We proceed, therefore, as was proposed,

> III. How our deliverance from the one, and participation of the other, should influ-

And, first, it behooves us to see that we itiles, he declares that they did not obey have a filial temper; by which, I mean, such not been satisfied with a smaller portion of from that slavish fear of punishment, a temper as the obedient child of an affec- holiness than was possessed by the Old Tes- "Every little helps, you know." Ask for it, ich was bred in the minds of the Jews, by tionate father feels towards him—a temper tament saints? Indeed, have not some of especially ye twenty that promised to do so. curse of the law, but from the filial dis- befitting a son. Nor is this temper to lie you satisfied yourselves without any holi- Let no man on "Post Oak Circuit" deter you her. "For ye have not received the spirit proper occasions. As our light is to shine who know nothing of real holiness, and bondage again to fear, but ye have received before men, it should be manifest that we have not the smallest desire to obtain it? spirit of adoption, whereby we cry, Abba, have received the spirit of adoption. Men | Surely, the Ninevites shall rise up in judg-The sense of these words may be may give a character of adoption, but it be ment with the men of this generation; for aded in the observation that the temper longs to God alone to give the spirit of adop- they repented at the preaching of Jonah, which we are led by Christianity, is not | tion-the nature of children. It is by this | and behold a greater than Jonah is here. It h a servile spirit as prevailed under the spirit that we cry, Abba, Father. Praying shall be more tolerable for Sodom and n the consideration of this truth, I shall earnest but the natural expression of desire. of the south shall rise up in judgment with German missionaries are to be supported by Children that can not speak, vent their de- the men of this generation. sires by crying. But, in the text, the chilmay mark an affectionate and enduring with cheerfulness—let our sorrow for sin be tributed to a servile spirit; and how, on earnestness in the penitent, and a peculiar contrary, the gospel leads to a filial stress laid upon the relation. Little chilper; and, dren, in begging, can say little besi II. How, therefore, our deliverance from father, but this is rhetoric enough. dren, in begging, can say little beside father,

But if we avail ourselves of the advantages of this dispensation, and obtain the spirit of adoption, it will manifest itself in acts of worship. While we attend to the letter of Harris law to have received the spirit of St. Paul's precept—that is, not to forsake dage, and of those under the gospel to the assembling of ourselves together-we are to observe that we have the temper of David, when he said he "had rather be a doorkeeper in the house of his God, than to he common acceptation of the word dwell in the tents of wickedness." And dage is captivity, confinement, or servi- again, "My soul longeth, yea, thirsteth for e. But in a theological sense, as in the the living God." And again, "Whom have , it means a state of misery, through | I in heaven but thee? and there is none upon the earth that I desire in comparison with thee." Let the subject be illustrated by that common occurrence of familiar and by the breach of which the Jew must | social or domestic life-I mean that willingsubject to bondage, through the fear of | ness manifested on the part of a child to th, all his lifetime. Or the apostle, as he enter into the presence of his father, whom speaking to the Gentiles, as well as the he is not conscious of having offended. To vs, might refer to those burdensome rites | this circumstance, the apostle seems to have

> But this filial temper should be manifest by freedom when we approach our Heavenly | Hell, forsooth, was built for them. But very

Considering the many promises of the gospel, by which we are made partakers of the divine nature, the utmost freedom, and the ereby a man takes a person into his fam- most unlimited confidence should be the result. For, said David, "The Lord inclineth | Then shall the iron gates of hell, "hinged in mowledges him as his son, and gives him his ear, and hearkeneth unto me; therefore, everlasting adamant, self-bolting, forever I will call upon him as long as I live."

And St. Paul exhorted the New Testaciously admits strangers (as all the race | ment saints to "draw near, with true hearts. Adam are by nature) into the state of in full assurance of faith." And again he above and then beneath us, it were more ldren, through Jesus Christ, he becoming saith, "Let us come with boldness to the curious than useful to inquire whether this ir Father in him, according to the great Throne of Grace, that we may obtain mercy, pit extends upward, downward or horizonand find grace to help in time of need." Again, we are to manifest this disposition

The slave manifests a servile disposition, in the reluctance with which he complies with his master's commands. It is easy to from God. So, we find that this pit is just see that fear is with him the chief motive to erent tempers ordinarily manifest under obedience. Not so with the child. With m. It is true, many of the Old Testa- David, he can say, "O how I love thy law:" nt saints manifested a filial temper, as the and with St. Paul, "His commandments are of heaven are forever approaching Deity, Umist, when he said, "Whom have I in not grievous, but joyous." "My yoke is so are the dwellers in hell endlessly falling iven but thee? and there is none upon easy and my burden is light," said Christ; farther and farther away from Deity. Great and this he knows by experience. "Thy

Moreover, this filial disposition is to be manifest in sorrow for sin. When does the other hand, many of the New Testa- ingenuous child feel such real compunction. at saints have manifested something of a as when he has offended his father? I will vile spirit, but not through any defect in venture to say, that he feels a sensation to dispensation, but perhaps through their | which the servile slave is an utter stranger. When the child discovers in his father a dis The apostle must have intended the same position to forgive him, his misconduct is this verse as he did in the first verse of marked in blacker colors, in his own estimademnation to them who are in Christ were the feelings of the prodigal, when his me." "For ye have not received the spirit of father was weeping on his neck? O, is this dage again to fear, but ye have received my offended father! Is it possible that he will receive me? Such language as this, experiment."

I. How the Old Testament dispensation | But again, this filial temper will appear in tributed to a servile spirit; and how, on the manner in which we sustain affliction. contrary, the gospel leads to a filial This, whether bodily or mental, will, by the child who discovers its end, be received with and, first, the manner of the introduction a willingness to which the slave is a oth of them was a natural prelude to the stranger. To the suffering child, the aposring on Mount Sinai, made the people able: "My son, despise not thou the id of death, saying, let not God speak to chastening of the Lord, nor faint when thou any more, lest we die. Thus they re- art rebuked of him: for whom the Lord loved the spirit of bondage to fear; whilst eth he chasteneth, and scourgeth every son ave given to us the spirit of power, and whom he receiveth." "If ye endure chastenoption, whereby we cry, Abba, Father. what son is he whom the father chasteneth

ned with fire, nor unto blackness, and that inex, and tempest, and the sound of a net, and the voice of words, which voice that heard entreated that the word subjection to the Father of spirits, and live?

But the filial temper will show itself by studious assimilation of mind and manners Nothing is more dignified, in the estimation resource is in an infinite and violated of all; and to the spirits of just men made father, in walk, speech, and behavior. And Heavenly Father in all things.

the same parent. "For if we love him who begat," surely " we shall love those who are begotten; " For if we say we love God, and them which are in Christ Jesus; who walk of the gospel, written on the hearts of all do not love our brethren, we lie, and do not term brethren, suffer it to mean only those of our own Church: Christian forbearance and love will extend to all who love the Lord

> I will only add, this temper will be shown in regard to dying.

The dying Christian will consider that God, his Father, when he sends death for with love, to take him from school below, into his immediate presence above, there to glory.

We pause for a moment, to contemplate

pensation. I look back, and I behold the do? Just so: ancient saints, ascending the hill of prophetic vision, and view the glories of this dispensahave a goodly heritage" among the hosts of nations. Permit me to ask whether we have been benefited by the gospel blesspear still more important, if we consider what the Scripture saith—that the gospel is the savor of life unto life, or death unto

Again, I ask, what sin you have mortified or subdued, that you would not have done under the darker dispensation? Have you is here called crying, which is not only the Gomorrah than for this people. The queen

Christians, let us avail ourselves of the evangelical-let us sustain affliction with pleasure-let us assimilate to the divine perfections—let us love our brethren with true hearts, fervently; and let us wait with case may be.) patience the happy moment when this tabernacle shall fall, and we shall go to the building of God, eternal in the heavens .-

Communications.

For the St. Louis Christian Advocate.

Bottomless Pit. Mr. Epiron. With your permission, I will say, for the benefit of your less informed readers, that this very significant figure was employed by the Apocalyptic angel to adumbrate the eternal depth of hell, whose gulfy mouth, opening extensively along the verge of heaven to receive alike fallen angels and incorrigible sinners, is now thronged with both the one and the other. Satan and his rebellious crew, being hurled like lightning from on high, were thrust in first. soon, and by rapid multiplication, their number was augmented by intruders from the earth. And, ere long, all uncontrite sinners shall be engulfed in the dark abvss. close." Situated, as we are, on a revolving globe, where the same object seems first tally. It is enough for us to know that the "Bottomless Pit" begins where uncreated light and outer darkness join in perpetual twilight, and extends directly and eternally as bottomless as eternity is endless. In this view, we observe that, as the inhabitants God, engage our hearts to approach thee. L. R. Downing.

Weston, Mo., May 28th, 1860. For the St. Louis Christian Advocate.

Mr. Editor: I have been present on occa-

Love Feasts.

there in time) by the presiding elder, and the is involved in it. happy feeling. I will insure it to be a love 6. Similar plans have worked well in

and perfect the above in their love feasts?

Your triend. St. Louis, June 2, 1860. For the St. Louis Christian Advocate.

"To Do Good." Brethren, what do you mean when you make promises at an Annual Conference? "Mean," says one, "mean to fulfill themevery one of them, or try." Thou answerest well and truly.

At the session of our Annual Conference at Independence, we determined to employ scribed in the former chapter), whose are written in heaven; and to God, the Judge of the affectionate child, than to imitate his four German preachers—two for our Conference, and two for the Missouri Conference. In the Bishop's room, on the last morning of the session, the Presiding Elders and Mission Committee met-twenty men in all-Once more, the filial temper is manifest, in and, it is said, they unanimously requested the editor of this paper to take the Superintendency of German Missions. It is further more said, that they promised to collect the money, or have it collected, in the hands of their respective charges, and forward it to Bro. M'Anally, to pay these German brethren. With this promise, he consented to take charge of them. These statements have been made in my hearing twice, and, I suppose, they are correct.

Bishop Paine said these Missions could not pe sustained by the treasury of the Mission. ary Society, and would not. The editor says, again and again, that collections come in slowly. These German brethren have the same indisposition to starve so common the privileges we enjoy in this glorious dis- to the sons of Adam. Now, what shall we

Next Sunday, when you finish your ser mon, in the place of calling for the usual refore, brethren, we are debtors, not to in the person of Christ our Lawgiver, with the day that we see, but they die without prayer, tell the people, with great speciality and earnestness, about these German Missions; that the necessity is upon us to have them, and support them; then lift a good collection, and sing "Greenland's Icy Mountain," and be dismissed—feeling better. Do the same thing every Sunday for a month until the editor says: "Hold! 'Tis enough.'

In the county where I circulate (Pettis) a brother, not long since, at a country church, when he had finished his sermon, asked for money for the German brethren, and got \$12. Not long after that, he did the same thing at another place, and received \$21. from the faithful performance of duty, and redemption of your promises.

Reader, suppose you notice, every week, the column of our paper where receipts for German Missions are published, and, as your eye falls on the small amounts that are reported now and then, remember your pious them. While you are thinking-well, what? Just sit down and write (don't wait until

love my neighbor; therefore, you will please accept, for German Missions, according as God hath prospered me" (\$19, \$20, or \$100, as the

> For the St. Louis Christian Advocate. I Move its Adoption.

BROTHER AGENTS: Have you noticed the proposed plan of the editor, in reference to keeping the Advocate accounts with the agents only—and what do you think of it? and my agency, when adopted, to carry out

1. It would render the financial business of the Advocate less complex and less difficult of transaction. On this plan, the ac- through which he has passed, until he, in counts of one thousand dollars could be settled in the same time and with less trouble than is now required to adjust, under our present system of finance, one hundred dollars. In the former case the amount, though ten times as great as in the latter instance, involves the agency of not more, perhaps, than a dozen men; while, in the latter instance, the amount is as one to ten and the accounts to be kept with fifty men, instead of one, on the plan now proposed. In this view of the matter, and with such an arrangement, the Clerk of the office would

be specially and greatly benefited. 2. On the proposed plan, fewer mistakes vould likely occur—and for the reasons already presented. Remove the obstaclesmake the way plain and smooth-and where I ask, are the liabilities to err? They, too,

are removed. 3. To both the Clerk and the Agent, there is a saving of labor. The Clerk, as we have seen, on this plan, may manage a thousand dollars, as easily as one hundred on the present system. The agents are saved the trouble and expense of giving receipts. All they have to do, is to make a minute of the several amounts they receive, and account to the office of publication for the

4. On this plan, the preachers receive an adequate compensation for the work of their agencies. On the present plan, they do not. Why should preachers, more than others, sions when speaking was so slowly carried out "work for nothing, and find themselves"? as to be really a drag; and now allow me to Adopt the system we now advocate, and

reference to the Advocate? If adopted, it journeying onward, bound for Will our elders and preachers think over | must-it will-work well. What say you, agents? What think you of it, who have and destiny of our beloved Advocate?

S. W. COPE. and all its readers. St. Joseph, Mo., June 5, 1860.

> St. Louis Christian Advocate. Washington on Profanity.

"The foolish and wicked practice of profane cursing and swearing is a vice so mean and low that every person of sense and character detests and despises it."-Washington to the Army at Valley Forge.

A GREATER than Washington condemns the practice, also; and let all the people say

For the St. Louis Advocate.

MR. EDITOR: It is a dispute, I believe, in our day, whether or not Cyrus, king of Persia, was a temperate man. I have heard some persons say he died of an immoderate use of intoxicating liquors. I have heard other persons say that he died a calm and peaceful death, the fruit of his temperate life. It is not my object now to sit as umpire in the dispute. But if Cyrus, king of Persia, was an inebriate, it is very apparent that our modern Cyrus, who appears occa-SIONALLY in the columns of the Advocate, is a very opposite character, if we may judge from the vengeance with which he gets down on whisky-selling Church members.

Mr. Editor, we take the Advocate up this way, and love it better now than ever-beieve it is a great blessing to our own souls, and to the Church generally. We are down on whisky and whisky-sellers, in or out of the Church; but we believe men can be intemperate in other things besides intoxicating liquors-in articles for the Advocate.

For the St. Louis Christian Advocate. Fifteenth Annual Report of the Secretary of Asbury Sunday School. "The year has flown, and we again In festive joy together meet."

Lovely May has returned, blessing the earth with opening buds and blossoms, yield ing a pleasing and grateful odor, perfuming all the land, as it is wafted by the gentle

"They speak, with gentle whisper, When their charms shall be unfolded 'Neath the sunbeam's loving rays.

With thee, beautiful May, all is gaiety! And when we feel thy sweet breath upon our cheeks, we are filled with gladness; for among thy pleasures, there is none we prize more dearly than the Anniversary of our and moulding their hearts to the happy rule Sunday School!—that day to which every of true religion. It is of great importance, child and teacher looks forward with joyful

It was during the latter part of the last rather (the one a Syriac, the other a Greek pel to have received the spirit of adopoment to both Jews and Gentiles. Or it the Whence with the large in the streets, and, hearing of the depredations committed by them on the Lord's day, conceived the plan of Sunday schools, which was approved by some of the most wise and eminent men of the country. His experiment proved successful; and, at the present day,

"Sunday schools in number rise to view. Studding the city like starry gems. And they will ever remain, as a lasting monument to the memory of the noble

Of the influence of the Sunday school, and its impression upon the minds of the chil-I am ready to give my vote to its adoption, dren, much may be said. Who is there, when looking back upon the days of his childhood, does not remember, with thrilling emotion, the Sunday school and its many pleasing connections? And who is there who does not delight to retrace the years imagination, once more enjoys the pleasures of his childhood?

"Yes, we love the hours of childhood. When hopes were pure and bright: When life seemed all so joyous, We reveled in its light! 'Tis past-still memory loveth To linger near its scenes, Awaking from her caverns deep, Its happy, happy dreams!

With what a throbbing heart does he renember the many instances where the lessons he learned in the Sunday school have induced him to forsake the evil snares and sinful allurements, which have ruined thousands upon thousands of mortal beings, who have never known the strong arm of protection that is thrown around them by the

'The Sunday school from sure and fearful doom

Who is there who would not give all his once more enjoy the life of a Sunday school

Kind parents and friends, it is with exceeding pleasure that we appear before you on versary Celebration," to give you an account of the proceedings and progress of our Sunday school and its cause during the year, and to report to you the manner in which we have discharged the duties resting upon us as guardians of the children entrusted to There are at present six persons engaged

as officers in our school, and twenty-seven offer a suggestion, or rule, which I have stud- the preachers, like other and good men, can as teachers—eleven male and sixteen female. chapter. "There is now, therefore, no tion. My brethren, what do you suppose ied over, with a view to increase the inter- pay for and read their own paper, and more Of these, nearly all are professors of religion. than defray the expenses of their agency- | On our roll book we have the names of three After the meeting is opened (let all be can live by it; that is, as far as a livelihood hundred and eighty-five children, making, as they appear, Sabbath after Sabbath, in their accustomed places in the Sunday opportunity is given to speak, after the first | 5. The plan, we are persuaded, would school, one of the most pleasing scenes the speaker is about to finish, let another stand | meet with favor from the subscribers gen- | eye of a true Christian can rest upon. To up and be ready to talk; or while a verse is erally. Of the thousands who take the Ad- see these budding blossoms, now in the being sung, let one stand up and be ready vocate, and pay for it, no objections would spring-time of their existence—these germs, to talk as soon as the singing is finished; for ever be heard. If they should be a little the statesman, the merchant, and the wise of in this way no precious time is lost. The slow in renewing their subscriptions, and the present age, anxiously seeking to acquire members will make up their minds to talk the paper should be discontinued in conse- that knowledge, without which the life of sooner in the course of the meeting. Young quence thereof, they would feel that it was man is but a blank—is a joyful sight, which members can better overcome a backward- right, and could but acknowledge the justice During the past year, God has been with us is to be seen but in the Sunday school! ness that they may feel. It will induce of the act. And as for those who do not in- and blessed us. He has gladdened the long talkers to wind up quicker. It will tend to pay, or who habitually neglect it, hearts of over twenty of our Sunday school give a general good feeling—a lively and the office is better without than with them. scholars, who are now safely in the arms of the Church. Several of our teachers have also found the "pearl of great price," and, to this the apostle alludes in Heb. xii. | not?" But if ye be without chastisement, feast that will not drag, and just such a reference to other papers—why not with hand in hand with their little ones, are

"The home of the happy, the kingdom of love." There have been recited, by the male deand forty-eight verses; and twenty-five | pect to meet her again, never more to part; "fancy free" condition.

the female department; making an aggre- with her gate of twenty eight thousand, four hundred and twenty-four Scripture verses. This is a decrease of nearly one half upon last year's report. The largest number of verses recited by one class, during the year, is four thousand, three hundred and ninety, and the largest number recited by one class, at one time, is five hundred and eighty-six.

recitations of the children, is, we think, partly owing to their not having the same, nor as encouraging, inducements held out to them as during the previous year. ory these portions of Scripture solely for the tyrant shall claim us as his own, we may be Yet they do not study and commit to mempurpose of receiving a premium at the close of the year. They know that in after years they shall reap the reward of their labor ing grave?" here; it will be like seed sown in good ground, and "'twill fit them for declining age." Still these little mementoes, with which we present the children on occasions

The cause of this great falling off in the

serve, when upon the verge of yielding to the temptations of the Evil One, to bring but let us them to remember the Sunday school, and the lessons of their teachers, and to strengthen them in their determination to live a life of holiness.

last year in a very poor condition, but now given since the date of its organization. As it is worse. We have but few more than we toil on in this good work, we will not five hundred volumes, including Bibles, Testaments, and hymn books, being a diminution ing;" we will look to God for help, and he of over one hundred books upon what was will surely bless us. reported last year. We have had no addition to our library since the first of De cember, 1857. Last year, we were begging many blessings that he has bestowed upon for a new supply, but we have found it im. us. And, possible to accumulate enough to be of much service. In order to keep our school in operation, we must supply the scholars with interesting reading matter; and, to furnish this necessary article, we must have the as sistance of our kind friends, and of the parents of the children connected with our school. We hope that you will give us a helping hand, now in the time of our need. It is a good cause, and your hearts can not be opened to a better one. Added to the Library, we have the welcome visits of the Sunday School Banner, a beautiful and interthe American Sunday School Union. Read. plation of the more philosophical parts of ing matter is of much benefit to the school,

and the more we have the better. Our "Infant Class" is still the beauty pride—the diadem of our school. There are one hundred and fourteen names at present of Adam, when he and his beautiful consort, enrolled on the teachers' book of this class. fresh from the hands of God, dwelt beneath The faithful teachers, two in number, meet the rosy bowers of Eden, these beautiful gifts punctually with these little gems, imparting of nature have never ceased to be admired. to them the knowledge of right and wrong, that constant care and untiring watchful ness be kept over these young and tender shoots, now when they know naught but innocence and purity, and may so easily be

"The motto's true, that we in Nature find; Just as the twig is bent, the tree's inclined."

In connection with our school, we have the "Goodwill Home Missionary Society"a Society composed of the teachers and scholars of the school, holding its meetings To such, the fragrance of the rose, the tint on one afternoon in each month. We have found this auxiliary to be of great assistance in the advancement of our Sunday school. Its name significantly proclaims its designs and purposes. Each child is taught.

"That in every damp alley, in every dark street, They are sent forth as young missionaries in the cause of Christ:

"They seek in that passage the wandering throngs-Take them in love by the hand," "With kindness we receive them, with music and

song,
And guide them to the heavenly land."

During the past year, we have somewhat varied the monotony of the regular exercises | Are they not elequent, though void of speech of our school, by setting apart one Sabbath Suggestive to the soul of higher things; afternoon in each month, to the use of our More lofty uses and more noble ends minister, who devotes this time to the de- Than earth's best and highest? Methinks they are. livery of appropriate sermons to the chil- Heart comforters are ye, bright flowers, and dren. These sermons, judging by the great And for the ample harvest of sweet thoughts interest that is manifested in them, will un- My soul has garnered in for future use. doubtedly be of much service in the promotion of the Sunday school. The children select the texts on these occasions. We hope that our kind pastor will continue in the good work; and may the Giver of all good crown his efforts with success. Before we close this report, in which we

have endeavored to lay before you the position of our Sunday school at this period of its existence, we would say a few words in behalf of the teachers; they who have labored and striven to teach the young the way of salvation: these noble-hearted and faithful beings, who leave their comfortable homesever punctual, in all sorts of weather, foul or waters of the fountain of youth, that he might | fair - and come to the Sunday school, to feed your precious lambs, with that bread of scholar? How much better would he improve life, which is imparted to them by the Holy his time! How much more attention would | Bible and its teachings. Parents, it is to home to their Redeemer, there to

On looking around upon this assembly, you miss the smiling faces of some of the son of youth to nurture and mature. teachers who greeted you here one year ago. Some are absent! A few have re- the healthful employment of the cultivation moved from the neighborhood, and we occa- of flowers. Every one may have a few; sionally have the pleasure of their agreeable and when the taste is once acquired, it will society in the school room. To such of the not readily be relinquished. The delicate teachers, it is a blessing to meet the loved and the beautiful should have sympathy with ones, once under their care, and they enjoy all in nature that possesses the same qualithe meeting. None but those who have ties. The time spent in their cultivation is tasted of its sweets, can even for a moment in no sense of the word wasted. They conform, in his own imagination, and idea of the tribute to our pleasure; they add to our magnitude of the holy love existing between knowledge of nature; they unfold to us the the teacher and scholar.

Others of the teachers have left us, and gone to some distant part of the country, pehaps never more to return! We may never behold their cheerful faces again. but they have left behind them their images of the Texas C. Advocate, seems to bave engraven on the heart of every child in their been of the number of editor excursionists respective classes.

our teachers by death, and in her this Sunlast anniversary, we have lost but one of day school lost one of its richest jewels. She | Soon after leaving Wheeling, and when we special and direct control of the interests partment of our school, thirty-one hundred lost one of their best friends; but they ex- an editor made a jocose allusion to her

May God bless the Advocate, its editor, thousand, two hundred and seventy-six by to wear with her the crown of purity, and

"In flowing robes of spotless white, Be every one arrayed."

Who can tell how many of the throng that is gathered here to day, will, before another year has passed, lie mouldering within the narrow walls of the vaulted tomb? Upon the brow of how many will the monster, Death, leave the impress of his cold and icy hand? How many, none can tell! He comes unheralded, and pays his unwelcome visits to those who least suspect his coming. Let us then, "now in the time of peace, prepare for war!" that, when the conquering his tortures, and exlaim: "Oh, death, where ing grave?"

Kind friends, before we bid you adieu, we would once more ask your assistance in the promotion of our Sunday school; stand not aloof, but come forward, cheerfully give us far advanced in years, to awaken in their your hand, and together with us strive to minds a romembrance of the scenes and make this a Sunday school of which we may

> "Henceforth strive what each can do, To make a better Sunday school."

Together let us work, for "in union there is strength," that at our next anniversary Our Library, according to the report of we may give to you a better report of the Librarian, is not very extensive. It was Asbury Sunday School than has ever been forget that "Of ourselves we can do noth-

> silent prayer, thanking the Lord for the "Savior, may our Sabbaths be Days of joy and peace in thee, Till in heaven our souls repose, Where the Sabbaths ne'er shall close." WILLIAM H. ETTER, Sec.

Now, as we part, let us each offer up a

St. Louis, May 27, 1860. On the Cultivation of Flowers. To the lovers of the beautiful in nature, there is no object more of interest than flowers. But the idea is entertained by some that the cultivation of flowers is only suited to little minds, and unworthy the contemour intellectual nature. But nothing could be more erroneous than such an opinion. For the highest gifts of genius, both in poetry unfolded their history. And since the days

> Oh mark their pearly robes of lustre, Yet they neither toil nor spin; We see the golden drops that cluster, Each expanded cup within.

Dewey gems are wreathed in beauty, O'er each humble floweret's breast, Not a monarch in his glory

Yet there are men among us, who look ipon the cultivation of flowers with perfect ontempt. They can see no utility in this occupation, and look upon the amateur florist as a lack-a-daisical, sentimental character. of the lily and the delicate formation of the violet, are forever lost; an avenue to pleasure open to others, is to them completely clo ed; the light of beauty radiating from each bud and blossom, is shut out from their

"This cultivation of flowers is a part of the home education which every mother should impress upon her daughters. If she would have them amiable; if she would have the rose bud of health on their cheeks; if she would have them prepared to undergo the and lead them to the Sunday school, where important duties of life, let her not neglect this healthful and refining exercise." For

> "'Tis not lost time to steal from graver things, Awhile away, and muse among the flowers. Is there not wrought, in every tiny leaf, Undying truth for the reflective mind? I love ye for your gentle ministry

Deity, in providing the fruit, has not been unmindful of the blossom. He clad the fields in verdant green, tinged the fruit with its golden hue, and added a surpassing beauty to foliage and flowers. "God might have made the earth bring forth Enough for great and small-

Without a flower at all. Then wherefore, wherefore were they made, And dyed with rainbow light, All fashioned with supremest grace,

Upspringing day and night? To comfort man, to whisper hope, When'er his faith is dim; For who so careth for the flowers

Will much more care for him

The oak tree and the cedar tree,

Flowers are indeed lovely; but, like youthhe give to the instructions of his kind and them you are deeply indebted—they who ful beauty, they are fading and transiert; loving teacher! How different would he take care of your children! In return, you they are, however, destined for a higher obmake his lot in life! Aye, he would love to should love them! Love them for their ject than a short-lived admiration; for to labors here, and pray that when they are them is assigned the important office of prodone with the sorrows of earth, they may go ducing and nourishing the fruit. May our youth so improve the bloom of life, that when youth and beauty shall have faded away, their minds may exhibit that fruit. which is the important business of the sea-

We hope our fair friends will not overlook mysteries of the beautiful, and tend to humanize and elevate the mind.

AN ELDERLY COUPLE.—Our Bro. Carnes. who lately made a trip to Baltimore. Speak-During the year that has passed since our ing of things heard and seen by the way, he

was a bright and shining star, casting around struck into a remarkably picturesque region. her a brilliant light, in whose genial rays we paid a visit to the near cottage of John were gathered a host of endearing friends. Church, rather a hale gentleman, consider-In her decease, the Church, also, lost one of ing that he was born in 1751-about 109 its noblest ornaments. But she is now a years ago. He is an Englishman-ame member of the Church of God above; and, over with Cornwallis-deserted, and fixed with the angels around the throne in his home among these mountains, to elude heaven, joins in the everlasting songs of discovery. His wife is nearly as old as himpraise to the Lord God of Sabaoth, shel oved self. Their daughter Nancy, a matron of so well to sing to the little ones under her eighty years, who sat with them on the care while here upon earth. They, too, have porch, was able to blush when some wag of